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# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 29. CHICAGO, ILLINOIS, JULY 30, E. M. 293. [C. E. 1903.] WHOLE No. 980

### Greatest of All Reforms.

One of the most powerful pleas ever made for justice to mothers—which means justice to the unborn, which means justice to the human race—was made by E. H. Gillette, delegate from Iowa to the National Co-operative Conference, held in Lewiston, Me., June 22, 1902. The general subject under discussion being "The Relation of Co-operation to Religion," Mr. Gillette, after showing how religion had been used to sanction African slavery, the use of intoxicants as beverages, mental bondage to superstitions, creeds, etc., called attention to the "Right of Reproduction." Holding in his hand a watch, the speaker said:

Here is a little machine to measure the hours. It has required centuries of invention to bring it to its present excellence. It is a triumph of human ingenuity, but what would you think if I should tell you that this watch while measuring time can produce another watch equally as good and just like itself? You would laugh me to scorn and say impossible! Yes, no human brain could give a watch that power. It would require a God to do that, but man is a machine, so much superior to this watch, as an evidence of inventive genius, that there is no comparison between them. You might as well compare the light of the sun with that of a fire-fly and yet man is endowed with the miraculous power of reproducing himself and is thus a partner with the Creator (Nature) in that he can people the world. The mechanism for this work is a wonder of wonders and beyond human understanding, so delicate and so sacred that like the ark of the covenant, it is hid from sight. It takes the minutest germ and develops it into a perfect human being with a soul (brain) that shall live after the sun has cast his last shadow and the earth has congealed.

Woman is endowed with this supreme invention; indeed, she takes her name from it (womb-man) and is by it placed on the pinnacle of creation; she is made its guardian and protector and owner and not only instructed to "be fruitful," but her very nature, her maternal instincts, render it almost, if not quite impossible for her not to be. The most cruel penalties invented by man have proved insufficient to prevent maternity and defeat nature. The misuse or abuse of this sacred organism is punished by disease and death, while its natural use gives life and supreme happiness, but such has been its abuse that the world is full of the diseased and crippled, and a single century sees three generations come and go, instead of one. Indeed, the wonder is that the race is not already extinct. This brings me to the co-operation of the sexes, a subject of such supreme importance that people do not dare to talk about it and rather than educate their sons upon it, leave them to the instruction of the street, consequently they grow up like wild beasts to prey upon our daughters. There is no natural right more thoroughly demonstrated by physiology than the right of reproduction; it is as undeniable, as unimpeachable as the right to think, to breathe, to eat, and yet, with a barbarism which blackened the dark ages and exults in the wretchedness and suffering of others, we deny to woman this birthright, this supreme natural right, by branding the natural mother as "ruined" and her children as bastards, thus converting her brightest glory into her darkest shame. This word "ruin" as applied to woman is an inheritance from the dark ages and, it seems, was an invention of the proprietors of bawdy houses and aristocratic debauchees, always hungry for fresh victims, who conceived the idea that if they could teach the public to regard the natural mother, or would-be natural mother, as "ruined," disgraced forever, no one would harbor or give her employment or bread, but she would be driven into their polluted hands a victim for life. This monstrous doctrine was vigorously promulgated and proved the greatest success and from that day the slums have swarmed with victims, many of them the finest specimens of the race, while untold thousands who preferred death to these gates of hell have taken the river. Indeed, that word "ruin" has killed more victims than all the armies of the world, and its slaughter of our innocent daughters still proceeds. Feticide, infanticide, suicide and prostitution are the deadly fruits of this upas tree, in other words, are the sickening results of denying to woman her natural rights. The heathen offer living sacrifices to their gods and we sacrifice our daughters to this moloch we call "ruin" which was born in the brothels and is promulgated by the gossips. According to this theory, Mother Eve was a ruined woman and all her daughters for many centuries were likewise ruined and every child born to our early ancestors was a bastard, for marriage had not yet been invented.

I was invited to address a woman suffrage convention in my town and after I had talked a prominent suffragist spoke of the "ruin" of girls. I never hear that word in silence, so I arose and said: "Ladies, so long as you use that word 'ruin' as applied to your sex you will never secure your rights nor stand upon an equal footing with men. No natural act ever ruined anybody. If it did, then the Creator who made that act necessary is a monster. The seducer knows that as soon as he has once accomplished his purpose the best people will drive his victim out and damn her into his clutches forever, or into the river, with that word 'ruined.' Thus he secures our help as partners in his unspeakable crime. Why don't you tell the boys that they are ruined? You cannot fool them, they would laugh at you, but our confiding daughters accept your words though they have the sting of death in them.

I will cite an illustration, and thousands might be given. A beautiful woman, well educated, the pride of her parents, whose standing was high, out of the overflow of her loving heart trusted a traitor. She was educated to trust. When her condition could no longer be hid, on the eve of a new life, she was driven by her inhuman parents into the street on a cold stormy night; hours later her ill suppressed moans as she lay upon some rubbish in an alley were heard by a police officer, who sent her to the hospital, and, strange to say, her life was saved and a healthy child added to our population, but she was compelled to tear her trembling heart strings and give it to anybody who would take it. She fled to my city from the sight of those who knew her and would make life a literal hell for her. She found employment as a domestic and the lady whom she served boasted that at last she had found an ideal servant. After a time a man from out of town took dinner with the family and was served by her. As soon as she was beyond hearing he said, "Where did you get that thing? You don't want her; she's ruined!" She was at once dismissed, but secured another place where her services were equally satisfactory, until an agent of the slums

called just to tell the lady of the house that she better "ship that gal." She was "shipped." This was repeated until the beautiful young mother lost hope and wilted. Her tears flowed like a river. She could not walk the streets without hearing the demoniac groans or horse laugh of slum men, creatures whose chief happiness is found in dragging angels down to their level. As pure as the stars, death was a thousand times preferable to a life into which everybody was driving her and her last words as she passed were, "O God! they are hounding me into my grave."

If I could, I would erect a monument to her memory bearing this legend: "Miss Mary ———. Died June 20, 1900. Aged 26 years. Educated, refined, beautiful, loved, deserted, then persecuted to death by so-called Christians because, like Eve, she was a natural mother and so pure she could not be driven into the slums."

Is this civilization? If so, let us have barbarism, for no savage race ever damned a woman for being a mother, or denied the natural right of maternity. There is no real virtue or morality in an unnatural life, in attempting to thwart the great plan of creation in refusing to hear the feeble cry of the next generation pleading for breath. "The mills of the gods grind slowly, but they grind exceedingly small," those who thus make war upon themselves and fight God (nature), yet we punish no crime, not even murder, as severely as we punish the natural mother. No tongue or pen can describe the sufferings of our daughters when branded "ruined." Think of the curse that can change the triumphant pride and ecstatic joy of a mother over the birth of her first-born into the most heart-rending agony and despair and make her hate her own child and her own life. The headsman's ax is less cruel. The Spanish inquisition could inflict no such exquisite torture. The leper in ancient times was required during life to cry out as others approached, "Unclean! I am unclean," but his horrible fate bore no comparison because there was no disgrace, no scorn, no hatred, only pity. Man's inhumanity to woman makes countless millions mourn.

A gentleman returning home one day found his wife greatly agitated and condemning in harshest terms a worthy young woman who lived in the neighborhood and had often sewed for and otherwise assisted his family. He asked, "What is the matter?"

"Why, she's ruined," was the answer, "and I'll never allow her to come into this house again. I'd be ashamed to speak to her on the street, and if she ever dares to speak to me, I'll tell her what I think of her and her kind," etc.

"Don't get excited, my dear," he interrupted; "how long have we been wedded?"

"Ten years."

"Yes, and if Miss ——— has been ruined once, you have been ruined five hundred times."

"What do you mean; are we not married?"

"Yes, but do you believe that a preacher by pronouncing half a dozen words in our faces could change the greatest crime into a virtue or grant us an indulgence? Has any man such power? If so, where did he get it? Absurd fetish! I advise you to treat Miss ——— as well as you ever did, if she is willing to treat you respectfully."

Marriage, to those who can marry, may bring ideal cooperation of the sexes, if the life is natural, that is, pure—for nature is pure—otherwise it is a mockery. The last census reports 10,410,192 bachelor women and widows out of a total of 24,293,163 women, hence, to nearly one-half of our American women marriage is a sealed book, but I am not discussing forms or customs or law or creed or prejudice. No form can make an unnatural (impure) life honorable, nor can the lack of any form make maternity dishonorable. Think of it! Over ten millions of Americans outlawed as to their natural and most sacred rights. More people than the present total population of twenty of our states, compelled by our idolatrous traditions to live barren, warped, unnatural, unsatisfied, undesirable half lives, forever suppressed, ridiculed and disappointed, whose motto is "perpetual endurance, perpetual silence." Their miraculous powers unused, their great mission unfulfilled, their lives instead of blooming into happy childhood, to be extinguished.

Suppose George III. of England, instead of taxing and otherwise annoying our forefathers as he did, had issued an edict denying to about one-half the men the natural right of paternity, no children to take their names, to call them "father" and care for them with loving hands in old age, and had attached penalties so harsh that thousands would suicide to escape them. Compared with this, all that George III. did would not be worthy of mention; had he attempted this there would have been no tories, but a revolutionary war of such vengeance that not a red coat could escape, yet this is precisely the despotism we practice at this late day, upon half our sisters. While in the world they are not of the world, except as victims of its inquisitorial torture, while living they are denied life because we paralyze them with fear lest they know the greatest joy and boon which comes to woman, the kiss of her first-born. There is no government which dares to be so infamous, and yet we support societies for the prevention of cruelty to animals and call ourselves Christians. As Charles Sumner would say, Christian dogs!

In our desperate fight against nature we fail, of course, but succeed in making a hell on earth. While we crush the natural mother, we cannot hold back the little infant army, but alas! they come still-born, killed to protect their mothers from our persecution. Thus by denying natural rights we court unnatural wrongs, and the American race rots through lewdness and abortion.

Our successors will some day look back upon us as monsters, and will be as willing as was the Creator to grant to woman her natural rights; they will educate their children in physiology and their sacred duties to the next generation, teaching that life is given them only as a trust, to be transmitted unimpaired to others, that he who wastes his vitality by injurious habits or an unnatural (impure) life is not only a traitor to himself but a lasting curse to his race, and instead of pensioning the soldier—no longer needed—who destroys life, they will pension the widowed or deserted mother, who goes down into the valley of the shadow of death to bring forth a new life, the greatest possible service that can be rendered to the state, without which there could be no state.

Queen Victoria was allowed to select the father of her children because she was a queen. Some day our daughters will be queens. In that coming day maternity will always be honorable and no more innocent children will be called "illegitimate," "bastards," and a maimed, diseased and crippled race will be succeeded by a race of noblemen.

If asked how can women secure their natural rights, I say organize, organize, in every city and town, societies for the protection of mothers. Scatter wholesome literature. Secure free hospital service, free homes and nurseries for mothers and children, with every thing for their comfort and happiness. Let no person or paper speak the word "ruined" unchallenged or refer to mothers as "unfortunate girls," or call them "fallen" or "prostitute mothers." A prostitute is one who debases her great powers to purposes of lust for hire; such are rarely mothers. There is no prostitution (debasement) about maternity, but the opposite extreme, for it is the foreordained most exalted use of the body, and brings life, while prostitution brings death. The mothers of Americans should be the proudest women on earth.

Let every mother know that in that little bundle of lungs, hunger and promise rests her fate, for it is her mascot, it was made for her and she for it. No substitute can take her place. Better give away her right arm than her baby. It would be a coward's deed to push it off to neglect or abuse or death and it would leave an incurable wound upon her heart, but if, a true mother, she holds aloft her child, proud and happy as a queen, by that sign, she shall conquer the world. Even the curs of slander will forget to bark, good friends will sustain her, and when her steps grow feeble and totter, there will be one with strong and gentle hand to rescue "mother."

As soon as our sisters show that they know their rights and knowing dare to maintain, public sentiment will change, men will assist, legislatures will act, "sex slavery" will die out, and civilization will dawn.

The struggle to secure man's natural rights has been the struggle of the ages. Bigots and despots always have said and still say, "No! It is not safe. It will never do! We cannot trust men with their rights! We cannot trust women!" The progress of the race from total barbarism has kept even step with the slow attainment by man of his natural rights. Man has for ages regarded woman as his slave or his victim. Only about a century ago girls were barred from our schools and ridiculed if educated and men whipped their wives as freely as their children. Women have been kept in ignorance that they

might be the easier controlled and are still kept in ignorance as to their natural rights and duties, and many are so narrow and prejudiced that they are the first to condemn any friend bold enough to demand justice for their sex, and are still taught the horrible creed of "ruin," but, as Whittier said:

"From the death of the old the new proceeds
And the life of truth from the rot of creeds."

Having put our hands to the reform plow, let us not look back until all men and women shall enjoy every natural right, until the vile places of our land, the Augean Stables in every city are cleansed and true co-operation of the sexes shall usher in a better day a God-like race.

The Children of Israel often sickened over a reformer's fare as they journeyed through the wilderness and among the snakes toward the promised land of freedom, and at times were ready to go back into slavery to taste again the flesh pots of Egypt, but while the path of the reformer is rocky and serpents hiss at and bite him, let us press on to the end and hear at last the welcome, "Well done, good and faithful servant."

## Herbert Spencer Humbled.

"We have had the man age, and now the woman age is at hand, and after that is to be the union of the two and heaven on earth." The foregoing utterance of M. Trueman sounds very much like the innings of two contending baseball teams. The men have had their bat and now the women are going to take hold of their bats, and how the fur will fly! Then will come the blissful union.

Merely for the purpose of facilitating the consideration of this interesting theme, we will grant that men have not treated womankind aright. If women possess sense and affection, would it not be far better for them to forego their innings, forgive the men and seek to facilitate unions of two into one at once? Seems to me that it would save time, anguish and hellish conditions generally.

Mr. Trueman likewise enlightens Lucifer readers on the important point that "Man cannot conceive of anything that is not." There are male inventors. I do not assert that they discover or invent things which never existed. It is possible that inventors simply rediscover. It may be that all of our wonderful discoveries have been utilized by the race in past ages, and have therefore been held in abeyance, as it were.

There have been women inventors. Doubtless their number will rapidly increase. Have they or are they going to invent in a different sense or manner than male inventors have and are?

Madame Curie and her husband have discovered the wonderful substances, radium and polonium, which are overthrowing the preconceived dogmatism of natural philosophy. I believe that when men and women work together upon other planes than the sexual they will find that their creative powers are not limited to the generation of human beings.

Madame Curie and her husband are co-workers. I do not know which of them contributed the essentials of their discoveries. How fortunate it is for the varietists that the Curies are man and wife, united in the old-fashioned way.

Have the varietist unions ever contributed aught of good, true things to humanity? D. H. Hersey is honest, he admits that he craves change, sensations with different women. R. B. Kerr ingeniously enlightens all of us that "Exclusiveness is the mother of mutability, while variety is the guaranty of constancy."

It is with genuine thankfulness that I admit that I cannot speak from personal experience as regards variety being the guaranty of constancy. Judging from the reports of confessed varietists from whom I have secured considerable information, I can say that varietists are practically invariably on the lookout for new game. I am referring to male varietists, for I have never catechised the female variety. Doubtless Mr. Kerr bases his remarks upon the female side of the equation, which will account for our diametrically diverging conclusions.

Is it not just possible that our varietist friends are in the habit of spinning virtuous fables? If they are as sound in all their assertions as they are in claiming the poet Shelly as a varietist in the sexual relation I am afraid that their gentle inuendoes are simply an aggravated case of what would popularly be termed "hot air." It will be in order for them to demonstrate the accuracy of their assertion regarding Shelly.

With pleasure I note the fact that one of your contributors has actually had the temerity to demolish Herbert Spencer's absurd principle of equal freedom. Likewise another of your co-editors lays bare the fact that "absolute liberty is only compatible with an existence lived apart from the rest of mankind."

There are principles and laws. No domain of which we have cognizance is free from definite regulation. You can put it as God-given law, natural law or split hairs and dub them facts, but law is omnipresent. We have liberty, we can seek to take the law upon ourselves, ever perceiving new applications and developments, or we can turn aside into the broader, easier path of self-gratification.

In my first article to your journal I outlined the fundamental principle of natural justice. It has not been assailed, for it is irrefutable and axiomatic. In the naturally governed electrical realm, this principle of justice will be found to ultimate in securing unto all human beings access upon a basis of equality to electricity. Carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions and the solution of the vexed economic enigma is within your grasp.

The true function of human government is to secure unto all human beings access upon a basis of equality to those economic factors which mankind cannot or are not allowed to create and regulate.

There is more truth and beneficence in the foregoing discovery than in all the ponderous volumes which Herbert Spencer has inflicted upon bewildered and hypnotized humanity.

EDWARD STERN.

# VARIOUS VOICES.

Cecile Chavannes, Knoxville, Tenn.—I thank you both sincerely for your sympathy in my great sorrow and for the notice of my husband's demise. It brought me kind letters from friends to whom I had not written, and now I want to ask you to put a little advertisement in your paper saying that I will still be pleased to fill orders for books at the same rates as Mr. Chavannes did. Although I shall not go on publishing, I want to sell all the books as long as they last.

(It was an oversight in us that this was not done. We owe it to the memory of Albert Chavannes to do all we can to help his surviving companion. I have long considered "Magnetation in Its Relation to Health and Character," also "Studies in Sociology—Law of Happiness, Law of Individual Control, Law of Exchange, Law of Environment," to be among the very best books yet written on those subjects. Other interesting and valuable works by the same author will be found advertised in our book list. Write for them to Mrs. Chavannes, or to this office.—M. H.)

H. B. C., Kansas.—Sexology is one of the important studies and you are right when you say that to get better conditions we must have better born babies; while, on the other hand, better born babies will come if the pressure of the economic struggle were less. It is, however, also true that among the wealthy ignorance of the spiritual significance of sex is dense. They look upon the sex relation as something vile in itself, to be indulged in because of its pleasure, but in spite of its wickedness. This, of course, vitiates all. To show the purity, the beauty, the joy and wholesomeness of Love—between man and woman—to show that it elevates the mind, purifies the soul and strengthens the body, is one of the noble missions of Lucifer. "To the pure all things are pure" can be applied here.

A Thinker.—How very hard some of our advanced thinkers have struggled to make a good living for their children and how hard they have tried to teach them the lessons they themselves have learned by rough experiences, yet how little the young ones seem to appreciate it all. They do not take the experiences of older ones and profit by them, but go along in the same old way that others have gone for centuries. The world will ask, "Why, if the cause you are upholding is so just and makes men and women happier, don't your children live as you are trying to teach us to live? Surely if there is such great happiness in freedom the young people would seek such way to live, instead of doing as we do."

# Lucifer, the Lightbearer

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## "In This Sign Conquer."

The most noteworthy event transpiring since last week's Lucifer went to press is the passing from mortal life of an Italian named Joachim Vincent Raphael Lodovico Pecci, who for the past quarter of a century has been known as "His Holiness Pope Leo XIII."

That Joachim Pecci was no ordinary man will be readily conceded by all, even his enemies. By heredity he was fortunate. His mother was "daughter of a noble Corsican family." His father was "Count Domenico Lodovico Pecci," which means that Joachim Pecci was descended from titled robbers, feudal barons, who for ages and ages, by force and fraud, ruled and robbed the untitled peasants and artisans of Central and Southern Europe. By heredity young Pecci was a soldier, a fighter for the political supremacy of the Roman Church. "All about the youth," says one of his biographers, "were the ruins of the wars for the mastery of Italy."

With his advantages of hereditary endowment, his scholastic education and high social position, he would probably have attained eminence in the military profession, but, having been entrusted to the order of the "Society of Jesus," the Jesuits, for his education, he doubtless was influenced by them to choose the priesthood instead of the army for his work, and yet, through life he showed the qualities that give success to the military commander, and if it had been possible for any one to win back the lost States to the Church, Joachim Pecci would have succeeded in that cherished desire.

But without an army of men, with an empty treasury and with public sentiment throughout Europe drifting away from the Medieval policy of union of Church with State, Joachim Pecci was compelled to see the temporal rulership of the head of the Church become a thing of the past.

But while never yielding the claim that the Roman Pontiff was by divine right a temporal monarch as well as religious sovereign, he doubtless saw clearly enough, before the close of his long life, that release from the cares of State in the little hereditary kingdom called the States of the Church enabled him, by diplomacy and by his position as Vicar of Christ, to shape the policy of the various governments of the world—advance the interests of the Roman Catholic Church better than was ever possible to do while the Pontiff claimed to be one of the temporal monarchs of the world, open to the charge of being a political schemer for the benefit of his own kingdom.

And thus it has come to pass that concurrently with the decay of the Pope's authority and prestige as an earthly monarch there has been a tremendous increase in his influence in shaping the destinies of the nations. Especially is this fact noticeable in the case of Germany, the central and most powerful of European monarchies, and also in the United States—by far the most important of nations on the western continent. Germany is nominally Protestant, and yet in all recent conflicts between the Vatican and the court of the Kaiser, the Vatican has won. Even the "Iron Chancellor," Bismarck, the conquerer of Napoleon the Third and of Austria, was compelled to acknowledge his defeat when pitted against Pope Leo XIII.

* * *

In the United States there has been no contest between the government and the head of the Papal hierarchy, simply a steady gain on the part of "Rome" over "Reason," over the traditional policies of the government founded by skeptics—Washington, Jefferson, Paine and Franklin—a steady drift towards ecclesiasticism, paternalism and imperialism, and away from the doctrines of the Declaration of Independence of '76, away from the theory that the people, all the people, should be self-governing, and that the government which governs least is best.

An instance of this, among many, is the paternalistic, imperialistic ruling of the Postoffice Department of our general government, discriminating against such papers as Wilshire's Magazine, Discontent (now The Demonstrator) and Foundation Principles, of Home Washington, and Freedom, Mrs. Wilmans' paper, published at Sea Breeze, Florida.

The ecclesiastic nature of these postoffice rulings is shown by the fact that while Mrs. Wilmans Post's paper, devoted to Mental Healing, is denied the right to second-class postage, and while letters—containing money from her subscribers to pay expenses of publication—are not delivered to her but returned to the senders, marked "fraudulent," at the same time tons of letters, reasonably speaking, containing large sums of money, are annually delivered to priests of the Roman faith to pay for praying souls out of "purgatory."

The alleged fraud in Mrs. Post's case is the claim that she can cure disease through correspondence, that is, by "absent treatment," using "thought force" alone. Our paternal government assumes the right to say that this is impossible and necessarily fraudulent, but decides that taking money for praying souls out of purgatory is not fraudulent, thereby putting itself in the attitude of endorsing the claim that the priest can do what he claims to do. Mrs. Post can show many testimonials to prove that she really heals by absent mental treatment, but where are the testimonials to show that any soul was ever released from "purgatory" by the prayers of a priest?

There are scores, if not hundreds, of Roman Catholic papers in this country that teach the doctrine of purification of souls by the pains of pugatory, but where is the court of justice that would accept testimony of a witness who should testify to the existence and location of such a reformatory prison? These papers are never denied postal privileges on the theory of fraud or for teaching dangerous doctrines, as in the case of socialistic and anarchistic journals.

There are also many papers published in the interest of "Christian Science," which teach substantially the same doctrine as that for the promulgation of which Mrs. Post is treated as a ner under which the wickedest of all the Roman emperors conmalefactor and denied her equal right to the common mail, the vehicle supposed to be paid for by all the people. But since "Christian Science" has the brand of ecclesiasticism—a form of the Christian religion—our priest-controlled government never interferes with the postal privileges of its papers, nor does it deny to the professors of that religious cult the right to receive money from their patients through the government mails.

But, to return to the main subject of this sketch, the significance of the life and work of Joachim Pecci. The fact that the leading governments of the world have given distinguished honor to the "Vicar of Christ" within the period of the pontifi-

cate of this man Pecci is proof to me of his extraordinary skill in diplomacy—in statecraft—and proof also of the fact that the trend of all national governments, including our own, is now towards centralization of power in the hands of the few, that is, towards imperialism, and also towards an alliance, for mutual defense, between political and ecclesiastic rulers.

The proof of this fact is seen in the attention paid to the lately deceased Pontiff, as a man, as a religious ruler and also as a political diplomatist—by the various sovereigns, and especially by the leading political journals of the world. As an illustration in point take the following from the editorial page of the Chicago Tribune July 21:

"Yesterday that long struggle between death and an old, feeble man, which has engrossed the attention of the world, reached the inevitable end. The unconquerable will which kept the Pope alive so long succumbed at last, and a great and good man passed quietly from earth and is at rest."

The Tribune is commonly considered the leading exponent of "Republican" politics and policies in Chicago, and perhaps in the great Middle West of the United States. This editorial, an unusually long one, from beginning to end is laudatory of the now departed and no doubt soon to be canonized representative of the most undemocratic, most theocratic and most un-American of all the great systems of human government now in existence outside the Mohammedan theocracy—which theocracy, by the way, like its elder sister Christianity, is an offshoot and heir of the still older theocracies, the Egyptian, the Babylonian and the Hindoo, as outlined in the "five books of Moses" (revised by Ezra), himself the adopted son and pupil of an Egyptian dynasty of theocrats, known as the Pharaohs.

* * *

Prominent among the characteristic paragraphs of this "Republican" editorial is the following:

"Neither heresy nor organized schism vexed the heart of the late Pope, who everywhere and continually advanced the standard of education among his clergy and people, and by precept as well as by example maintained the Christian rule of morality. His sympathy for the toilers and the poor was profound. His fear lest the stings of poverty might induce those who felt them to lend a willing ear to the dangerous doctrines of socialism led him to utter words of advice and warning which must have had a salutary effect with many. It is largely due to Pope Leo's practical and sympathetic knowledge of the sciences and his constant touch with material progress that at last the vicious myth of a conflict between religion and science is vanishing. One of his orders removed from the list of condemned works the writings of Galileo."

If this editorial had been conceived and penned by a Catholic priest or loyal Catholic layman it could scarcely have been stronger as an endorsement of existing systems of morality and of imperialistic government. Christian morality, as voiced by Mr. Pecci, means of course priestly celibacy, sacramental marriage, no divorce, enslavement of mothers—"wives obey your husbands in all things," etc. It means death to heresy and to heretics—wherever and whenever the Church has power to control the civil government, as in the burning of Bruno, which burning Mr. Pecci emphatically endorsed by his conduct at the time of the unveiling of Bruno's statue, the common boast of the Catholic hierarchy being that the Church never changes; hence as a loyal churchman Pecci could not do otherwise than to denounce the action of the Italian government in honoring Bruno.

The universal adoption of the Copernican cosmogony has long since compelled scholars, both Catholic and Protestant, to remodel their teachings in regard to astronomy, so there was nothing for the Pope to do but accept the inevitable and remove the ban against Galileo. No thanks to the Jesuit diplomatist who, at this late hour in the world's progress, officially removed that ban. The pathway of modern science is strewn with the wrecks of religious dogmas, as some one has truthfully said. The "vicious myth of a conflict between religion and science"—that is, between orthodox Christianity and modern science—is not vanishing, as this defender of orthodox "Republicanism"—orthodox Toryism—would have us believe.

Let any one read the various "encyclicals"—authoritarian utterances from "God's vicegerent"—such as his "apostolic letter" condemning communism, socialism and nihilism," also the letter on "marriage as a sacrament and condemning divorce," also the later one "condemning liberalism," also that against "heresy, socialism, etc.," also on "socialism and the labor question," and several others enumerated by the Tribune in its two-page history of the late Pope and his influence on the world's politics—and the wonder will cease that for many weeks past the large dailies—the advocates of the present systems of government and of present social disorder, have been to a great extent filled with daily, if not hourly, reports of the condition of the slowly dying Roman Pontiff—the Spiritual ruler, it is claimed, of three hundred millions of idol worshipers.

* * *

"In this sign conquer"—the sign of the cross was the banquered the more or less effete religious cults of that period, adopting many of the worst features of those cults and rejecting many of their best; and now, after a lapse of sixteen centuries or thereabouts, the successors of this old Roman, the first Christion emperor, civil and religious emperor, threaten to reconquer the world by uniting all theocratic, paternalistic and imperialistic forces again under the banner of the Roman cross.

Having taken so much space with this politico-religio-moralistic question, my promised review of the symposium upon what Freethought means is again postponed. M. HARMAN.

## Book Reviews.

"The Temperance Folly; or Who's the Worst," dedicated to the Wrecks and So-called Sinners of a False Civilization, by Lois Waisbrooker. Price 10 cents. In her preface the author of this unpopular but logically true and unanswerable view of the Drink Question says in part:

"Standing, as I do, upon the pinnacle of seventy-four years and looking back as far as memory will take me, having been at one time a temperance agitator myself, and having studied the subject till I became satisfied that all such efforts were vain, having seen that the saloon keeper was no worse than other men, having discovered that those who cry out the loudest against the traffic are ignorantly but really its greatest promoters in that they sustain the institutions which tend to produce the poverty and despondency which calls for extra stimulants, and seeing also that there is a natural desire for stimulants against which it is useless to legislate, having discovered that no well-born child—one born of a happy, satisfied, well-conditioned mother—will ever become a drunkard, I surely have a right to speak as one who knows, and I assert, without hesitation, that we might as well attempt to legislate against the frost that injures or kills a tender plant with just as much prospect of success as to legislate against the use of liquors because poor, half-made-up human plants who have been badly born or are badly situated, become injured by it, and that the efforts made by temperance agitators have only made things worse.

"Such efforts have increased the price of liquors, but have not lessened the quantity consumed. The attempts to regulate the traffic have resulted in license laws that have not deterred the dealers from meeting the demand for stimulants, but have forced them to increase the price, and because of this increased price adulteration has been practiced till the diseases produced are worse than drunkenness itself."

For sale at this office.

* * *

"Revolutionary Essays in Socialist Faith and Fancy," by Peter E. Burrowes. "God Is Human; The Whole Human Race Is

God. Socialism Is the Way of Life." The Comrade Publishing Co., 11 Cooper Square, New York, 1903. The dedication says:

"If this book were a young life of fearless faith facing the resentments of the officially good and about to be sacrificed to them because of the sword he bears, and if this knightly life should say to me, 'Who in this, my unknown hour, dares to smile upon me?' I would answer, 'Good Sir, I know of one—George D. Herron.'"

This book seems to be an effort to awaken in the workers, the proletarians of the world, a sense of their own power, a desire for self-ownership, a determination to be no longer the slave of a master. In answer to the question, "What shall I do as a worker to be manfully immortal?" the author says in part:

"Let no man cheat your thoughts away to heaven, but keep them for your labor organizations, and you will find that in co-operation there is no space for private fear. Fear mistakes something else for death, and therefore shrinks from physical pain. Do you believe yourself to be the race? What a small thing, then, your pain is! How little a matter is the fall of one leaf! Arise. Conquer fear and you cannot die. And then who can be your master?"

* * *

"Isola, or The Disinherited," a Revolt for Woman and All the Disinherited, by Lady Florence Dixie, with remarks thereon by George Jacob Holyoke.

I have not read this book, but if it is as good as "Ijain, or the Evolution of a Mind," by the same author, a review of which was given in No. 976 and which I read through to the end, "Isola" is well worth reading and owning. It is in the form of a drama and emphasizes the revolt against conventionalism and religious bigotry that is the main feature of "Ijain." As a text, apparently for the drama, the author quotes from a previous work, "Songs of a Child," the following lines:

"Heed not the human sneer, the world lives on
Long after those who jeer are dead and gone,
And the ripe products of the fertile brain
Will live and reproduce fair fruit again.
Thus thou shalt sow, though other hands will reap,
Perchance long after thou hast sunk to sleep.
But fear not. Thought is Life. It cannot die,
And men will honor what they now deny."

George Jacob Holyoke, the veteran English Freethinker and Secularist, says:

"Isola is a Lady Macbeth of a nobler kind, but has the same undaunted spirit. She is bold but tender, and only inflexible for the Right. Her conception of womanly independence is original in literature. The legal and ecclesiastical restrictions woven about her, which limit her freedom and frustrate her equality, are discerned with great acumen and described with great power."

"Isola," in size, style of binding and price, is similar to "Ijain," beautifully bound, lettered and illustrated by a leading London firm. Publisher's price, $1.50; with Lucifer one year, $2.00.

* * *

"Vaccination: A Blunder in Poisons," by Dr. C. F. Nichols. Second edition. This booklet of 69 pages appears to be the latest summing up of a subject that has caused and is still causing much controversy between the medical trust and its partisans on the one hand and the advocates of medical reform and champions of liberty and justice on the other. That there are honorable and truth-loving men who defend the use of what are called poisons is doubtless true, but how any one can be a libertarian and still advocate compulsory vaccination is to me quite incomprehensible. This pamphlet deserves and will doubtless meet with a wide circulation. By special arrangement with the author, who is an old friend and helper of Lucifer's work, "A Blunder in Poisons" will be sent free to new yearly subscribers and also to renewals for Lucifer. M. H.

## An Experiment in Anarchy.

The founding of the Home Anarchist colony at Home, Wash., was in this way: O. A. Verity, L. F. Odell and George Allen and their wives were members of a Socialistic colony located at Glennis, near Tacoma. When the colony failed and broke up in the fall of 1896 these men found themselves stranded and bankrupt. Allen was a graduate of Toronto University, class of 1885, and he secured a school, and with the first month's salary, $20, he helped his friends to move their household goods to Joes Bay, a beautiful and sheltered cove on Puget Sound, some twenty miles from Tacoma. They bought— on time, of course— some uncleared land and built a house. In the spring Mr. Allen and his family joined them, and, being a carpenter, he helped them to build Welcome Cottage. They tried to devise a plan which would avoid the errors of the Glennis project, and made up their minds that the use of land should be the only true title, and if each individual had enough land to support him, and no more, other things might be left to take care of themselves. To determine how much land each should have they took from the United States agricultural report the acres of land actually cultivated, divided it by the population, and finding that under the present wasteful methods there was needed only about an acre and three-quarters per capita, they decided to make the maximum holding in the colony two acres, since if one acre carefully managed would suffice two acres would provide an affluence.

Any person can join the colony by paying the original cost of the land and keeping up the state and county taxes. If he fails in this the land reverts to the company. Any improvements a man may make are his own, and may be sold or mortgaged. There are now 110 people in the colony and thirty houses have been built of all kinds; one of concrete, several of two stories, nicely painted and superior to the average home of the pioneer on the Sound. Mr. Allen, who started three years ago with only $50 and his garden of less than one acre, and has never charged more than 15 cents an hour for his services as a carpenter, now has a very comfortable house. Considering the conventional idea of Anarchists, it may be worth while to mention that it contains a bathroom with hot and cold water, a piano, and a plentiful supply of books, pictures and flowers.

There is a good school, conducted, of course, without rules or the use of force, by James Morton, a Harvard man of the class of '92. He belongs to the Phi Beta Kappa, and at the alumni banquet was at the end of the procession of key holders, at the head of which was his grandfather, Rev. S. F. Smith, the author of our national hymn, "America." Mr. Morton has been about two years with the colony, and was editor of their paper, Discontent, until this publication was suspended for lack of support. One of the young men, Jack Adams, is by profession an electrical engineer.

Most of the colonists are vegetarians from the belief that it is wrong to kill for personal gratification of appetite.

Liberty Hall, which serves as schoolhouse and social rendezvous for the community, was built entirely by voluntary contributions of labor and materials. All share equally in its privileges, although they did not help equally in its erection. Each man works when and at whatever he wills, either for himself or for others. Literary and musical entertainments and dances are held frequently in Liberty Hall, and it is open to any man to teach any doctrine. They only ask that, having heard him courteously, he allows anyone courteously to reply. A Lutheran minister visits them at intervals, and apostles of Spiritualism, faith cure and even Koreshanity have been given a hearing. The father of the only Christian family in the colony is the holder of the only salaried position, clerk of the schools. They all, or nearly all, believe in non-resistance, and when after the assassination of President McKinley a patriotic league, incited by the name Anarchy, was organized in Tacoma to "Clean out the hell hole on the Sound," and they learned that three hundred men were coming to destroy the place, they resolved to meet the invading party at the landing and invite them to their homes, and then, if they wished to kill them, to submit as calmly as they could. One man, an old Confederate soldier, went up to Tacoma, secured the ear of the league, and in thirty minutes the league disbanded.

They frankly acknowledged that their theory of individual liberty, limited only by the desire not to injure one's neighbors, is not suited for general adoption until a higher development of personal morality and self-control is attained, but they hope to be able to furnish a living example of the possibility of perfect lib-

erty of thought and action and the coincident existence of happiness and prosperity.

On the whole, the colony makes a very good impression on the visitor, on account of the neatness and thrift apparent in the homes, and the kindness and hospitality of its people.—Prof. E. E. Slosson, in the Independent.

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